Hon L Story

CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

VOL. I. BOSTON, FRIDAY EVENING, MARCH 29, 1822. No. 33.

DOCTRINAL.

FOX'S LECTURE ON UNITARIANISM.

[*Continued from Christian Register, page* 125.]

We commonly speak of Unitarianism as a subdivision of Christianity, and call ourselves Unitarian Christians. We might also speak of Christianity as a species of Unitarianism, and call ourselves Christian Unitarians. The contest has been tried on other principles than those of the gospel; and it may not be amiss to mention five different classes of Unitarians, who are out of the pale of Christianity.

1. The wisest and best philosophers of Greece and Rome rose above the superstition of their age and country, and held sublime ideas of the Deity. Thus God was defined as *the living, eternal best Being.* He was spoken of as *the Father of gods and men, King of the gods, most high, most great, most excellent. There are many popular gods,* said Antisthenes, *but one natural one.* Others affirm *that God, being really one, hath many names, according to the several affections he discovers, and operations he exerts.* The doctrine of Socrates was—*God is the universal intellect. God is one; perfect in himself, giving the being, and the well-being of every creature.* These men were lights shining in dark places. Bigotry may sometimes have passed on them a hasty and contemptuous censure, but charity, say rather justice, should make us regard them with esteem, and adopt towards them the sentiments of that liberal and excellent man, (of whom I have had more than one occasion to express my admiration,) William Penn, in his "Fruits of a Father's love:" "That blessed principle, the eternal word, I begun with to you, and which is that light, spirit, grace and truth, I have exhorted you to, in all its holy appearances and manifestations in yourselves, by which all things were at first made, and men enlightened to salvation, is Pythagoras' great light and salt of ages; Anaxgoras' divine mind; Socrates' good spirit; Timæus' unbegotten principle and author of all light; Hieron's God in man; Plato's eternal, ineffable and perfect principle of truth; Zeno's maker and Father of all; and Plotin's root of the soul. These were some of those virtuous Gentiles, commended by the apostle, Romans ii. 13, 15; that though they had not the law given to them, as the Jews had, with those instrumental helps and advantages, yet doing by nature the things contained in the law, they became a law unto themselves."

2. The Jews have been steady Unitarians in all their calamities. Numbers of them became Christians before the doctrine of the Trinity was broached; but since that, conversion has been at an end. Till this barrier be thrown down, and Christianity purified, they remain witnesses against its professed advocates, but real corrupters.

3. The disciples of Mahomet. Although his pretensions to inspiration, his employment of the sword for conversion, and the earthly nature of his paradise, deserve strong reprobation; yet when we consider the state of gross superstition into which the Christians of the east were sunk, and the native idolatry of the Arabians, it must be allowed that he accomplished a great reformation: he introduced comparative purity of faith and worship; and probably, after all, in estimating his character, which was compounded of enthusiasm and imposture, there was more of the former than has been commonly assigned. His doctrine, in his own words, is, "Say, God is one God; the eternal God: he begetteth not, neither is he begotten; and there is not any one like unto him." Gibbon observes: "The Koran is a glorious testimony to the Unity of God. The prophet of Mecca rejected the worship of idols and men, of stars and planets, on the rational principle that whatever rises must set; that whatever is born must die; that whatever is corruptible must decay and perish. In the Author of the universe, his rational enthusiasm confessed and adored an infinite and eternal Being, without form or place, without issue or similitude, present to our most secret thoughts, existing by the necessity of his own nature, and deriving from himself all moral and intellectual perfection." Such notions of God, from whatever source derived, must have been a blessing to those who received them in exchange for absurdity, idolatry and degradation.

4. While too many unbelievers of modern times stand convicted of the grossest disingenuousness in their mode of reasoning, and of great depravity of character, there are others who seem to have been honest, though mistaking, inquirers, who confounded Christianity with its abuses, which, in a Catholic country, is not surprising, and opposed them both, when they should have discriminated. Many of them have been highly useful in bringing back Christians to a purer faith, and to juster notions of the rights of conscience. The resurrection of Christ is the rock of *our* immortal hopes; but the conviction cannot, and ought not to be suppressed, that some creeds, called Christian, are not to be compared with the religion of nature, as stated by Lord Herbert in these five articles:

1. That there is one supreme God, God of gods, or God and Father of all things.
2. That all worship and adoration ought to terminate in this one God.
3. That the love and pursuit of truth and virtue is the chief and only essential part of this acceptable, rewardable worship of one true God.
4. That deep contrition and sorrow for our sins and aberrations from truth and virtue, with a sincere repentance and reformation after such sins committed, is the true propitiation for sin, or means of reconciling sinners to God. And,
5. That God, as the wise and righteous judge and governor of the world, will certainly reward virtue and punish vice, both here and hereafter.

It is probable that many philosophers of China and India have taught a pure theism, and deserve a place among the honorable opponents of idolatry and vice. We know there is, at the present moment, an intelligent and growing sect of unchristian Unitarians, in Bengal, at the head of which is Rammohun Roy, a Bramhun of high character and great celibrity.* Many of you, probably, have read the interesting account of his doctrine in Mr. Belsham's preface to the letter of W. Roberts, concerning the native Unitarian Christian Church at Madras. He asserts the Unity of the Supreme Being. "God is indeed One, and there is no second. There is none but the Supreme Being possessed of universal knowledge. God is the sole object of worship. Adore God alone. Know God alone. To God we should approach: of him we should hear; of him we should think, and to him we should attempt to approximate." Who of us will not say with the editor of the tract referred to, that this extraordinary man is "not far from the kingdom of God?" Who would not rejoice in the triumph of his purer faith over the delusion of his countrymen?

Do not these facts prove, either that the proper unity of God is the plain dictate of right reason, preached by the heavens and the earth, where man will hear their voice; or that is a fragment of some original revelation, passed down by tradition to all ages and countries, and selected by the wise and good from the mass of accompanying absurdity? Either supposition implies its truth and importance. It is gratifying to see it generally in connexion with superior knowledge and virtue; to see it either a resource in general ignorance and depravity, or a means for bettering the state of mankind; either clung to as the last plank in the shipwreck of truth and freedom, or held aloft, the standard of reviving goodness, and signal of reformation.

Something like antiquity and universality are occasionally claimed by Trinitarians, while they affect to speak of Unitarianism as the reverie of a few moderns. Even confining our views to christian history, we have sufficiently shown the fallacy of this representation, which is founded solely upon its comparatively later revival.—Unitarianism "appears modern only when referred to an age of spiritual domination and persecution. Catholics wish to refer Protestantism to a recent and impure origin in the reign of Henry VIII. Trinitarians confine their views of Unitarianism to this side of that *deluge* of barbarism and superstition which overwhelmed the moral world at the destruction of the Roman empire, and extended the era of the Reformation; and from which some sects arose sooner than others. The tops of rugged rocks and barren mountains first appeared; but the extensive plains and fertile valleys, destined for the abode of man, rose last to view. The gloomy raven was the first to quit the ark, and was not long in finding a resting place; but the peaceful dove hovered over the scene of desolation, returned and lingered, till it brought the olive branch to give the assurance of safety to mankind. The sun itself could not, at first, penetrate the misty atmosphere, purify the air, and restore the unclouded face of the heavens."

(*Perry's Letters to Kinghorn.*)

The chief scene of reviving Unitarianism at the time of the Reformation, was in Poland.—There was a constellation of illustrious characters, which shed around a blaze of religious light.

The revived progress of Unitarianism claims affinity with the original diffusion of the gospel, as it has advanced in opposition to power, and in defiance of persecution; and of late years, since it has been fairly and plainly preached, has spread with great rapidity amongst the poor. So far as its present state and prospects belong to the general design of this Course, they will be considered in the next lecture. The text† is a prediction of its final, universal prevalence, which must be realized. Its progress is first to destroy error and quell dissention in the Church; and then to flow around the globe, bearing to every land the unity and love of God, and universal brotherhood of man. Then "shall the Lord be King over all the earth; in that day shall there be One Lord and his name One;" and every voice shall echo the song, till it resound from shore to shore, of "Glory to God in the highest, and on earth peace; good will towards men."

But between us and that happy period there is yet a long interval of arduous conflict. By strict consistency to rebut the shafts of calumny: by mild benevolence to conciliate affection, without swerving from the integrity that disdains the slightest sacrifice of truth; with unwearied patience to encounter opposition, ignorance and prejudice; and by firm, united, zealous exertion, to restore the purity of Christian truth on the ruins of antichristian error: these are the high duties of its advocates; these are the toilsome, but honorable task to which they are called by God and Providence. Uniting in this noble work, you become the coadjutors of the excellent of the earth, who in any age have interposed, at their own peril, to arrest human evils or multiply blessings; who, like Aaron, have stood between the dead and the living to stay the plague: who, as Abraham, have renounced all for God. You join the illustrious band of Reformers, kindred spirits in all climes and generations, from him the best and greatest, who, "for the joy set before him, endured the cross, despising the shame," down to your own Priestleys and Lindseys, who heard his animating voice. "Be thou faithful unto death, and I will give thee a crown of life;" and who calls you, with them, on those plains of holy warfare, to sustain the cause of truth, righteousness and benevolence, and reap the deathless laurels of celestial glory.

---

* This lecture was delivered previously to the accounts which we have lately had of Rammohun Roy. *Ed. Reg.*

† Zech. xiv. 9. "In that day there shall be One Lord, and his name One."

The following very interesting letter from Mr. Amphlett, of Ohio, to the Rev. T. Belsham, Unitarian Minister in London, was published in the Theological Repository for June, 1821.

Harmony Township, near Springfield, Clarke County, Ohio, U. S.

REV. SIR—I take the liberty of addressing you from this remote part of the semi-civilized world briefly to state my present situation, and why I thus unsolicited intrude upon your valuable time, not doubting but you will excuse the liberty I take when you know the occasion. It is now near three years since I left my native country, but not many months since I was permanently settled. Our *relatives* were no sooner acquainted with my *heterodoxy* in religion than they not only withdrew their good offices, but they "did me much evil." I found a valuable friend in Mr. Bakewell, while I remained in the vicinity of Pittsburgh. Unitarianism has some advocates *there*, but *Presbyterianism* throughout Pennsylvania, although split into many sects, has the same bitter spirit it formerly had in England—all its friends highly orthodox, impatient of opposition and intolerant towards other sectaries. It is the hierarchy of that part of the Union. I went into partnership with a countryman in a brewery at Wheeling in Virginia, about six miles below Pittsburgh; my partner absconded, and I was glad to sell my share with a considerable loss. I descended the Ohio with my family to Cincinnati—was much gratified with the appearance of the country in this vicinity—met with some valuable friends in this neighborhood, and had partly agreed for a farm six miles from the city, when it pleased Divine Providence to visit my family with sickness, and in one month I buried two of my children! Some of the others were so ill that I despaired of their recovery without a complete change of air. I had many temptations to join the English settlement in the Illinois; but I knew many of the settlers there to be very dissatisfied, and justly, with their situation, as I had corresponded with several of the early settlers there. I determined, therefore to visit a new-founded English settlement in this neighborhood; I was so pleased with the country that I removed my family as soon as possible, and they all very quickly recovered their health. I soon purchased a farm, and now consider myself finally settled.

Springfield, the county town and seat of justice for Clarke County, is situated in a fine upland country, on a branch of Maol river, which is a principal branch of the Great Miami. It contains about 500 inhabitants, is 70 miles from Cincinnati, 60 from Chilicothe, and 40 from Columbus, the Capital of the State. We are five miles from this *new town*. The country about above half prairie or natural meadow, and half woodland—the soil excellent—and (what in America should ever be a prime consideration) we have plenty of excellent water at all times of the year! The country is sufficiently level for every purpose of cultivation, and high enough to escape the endemics that visit the rich alluvial bottom lands throughout the whole western country. But a few miles above us the rivers that flow into the Ohio, as the Miamies, the Sciots, &c. interlock with those that flow into Lake Erie, therefore we are near the highest land in the State. But I meant, sir, to make you acquainted with our *moral* rather than our *geographical* situation.

We have, within two or three miles of us, about twelve English families, chiefly farmers, who have arrived from England within two years past. None of them join the religious societies established here, and many of them I find unprejudiced and happy to receive the simple doctrines of Christianity uncorrupted by creeds or catechisms. I have lent amongst them what Unitarian books I had preserved until they are nearly worn out, and am gratified to find they have excited a spirit of inquiry that will not soon die away; for it is gone forth even among the New-Lights and the Methodists, the most prevailing sects here, and three Methodists have lately been discarded their society for reading them! A Mr. Oxtoby, a very respectable farmer, my neighbour, has been the first to renounce his old creed. *He was a zealous Swedenborgian*, and we have occasional meetings for religious conversation at his house. I have consented to give a course of familiar lectures on the doctrines of Unitarianism at our new School House, which is now erecting, and will be completed by the last of April. I should have made but an ill use of the time I sat under your ministry, if I was not in some measure better qualified for this task than most of my fellow countrymen who come to these distant regions; but few have had the same privileges *in hearing*, and very few have read more on *theological subjects*. Yet, sir, I trust I am not influenced by vanity to *say this*, or to make the attempt I have undertaken. I have written you of this because I need all the assistance which Unitarian books can give me, not only for my own use, but for others. I find *reading* is more likely to do good here than preaching. The preacher may be incompetent or even an injury to his cause, and by indiscretions arouse prejudices which books would not awaken. So well as the general mass of the population are informed upon political subjects in this country, they are most deplorably ignorant in theology. Their preachers are but little better informed; they are compelled to know something of the trifling differences between themselves and their contemporary opponents; but of biblical learning they know nothing! The mass of preachers among the Methodists and New-Lights are illiterate tradesmen, whose sermons are a mockery of public instruction, unstudied and unpremeditated. The New-Lights sprung up in Kentucky about twenty years ago among the Baptists, and were distinguished by their mad gesticulations and ridiculous noisy exercises. It is difficult to obtain a clear knowledge of their sentiments, for none that I have conversed with *know them themselves*. They however reject the doctrine of the *Trinity*; but as they have no fixed or settled ministers, nor any pecuniary aid given their preachers who are devoted wandering itinerants, they are considered as on the decline. They are yet, however, very numerous in Ohio, Kentucky and Indiana, and as they are much less enthusiastic than they were, and have escaped the great error concerning the person of Christ, I have hopes that preachers of talent will yet arise among them, and be the means of leading them still further in the path of Christian truth. We have established a *reading society* here, but books are dear, and we have plenty of every thing but money. Booksellers will not take country produce in barter as most other tradesmen do. The purport of my letter, therefore, you will perceive, is to request your assistance in this way as you have heretofore given it me. Any work of distinguished Unitarian writers will be highly acceptable to us. I need not point out to you the most useful. I have yet by me all your works which you have presented me with except the Life of Mr. Lindsey, which I lost in England, but could not recover. For myself I should be thankful for any of the works of Lardner, Priestley or Lindsey, and if the Lectures you delivered in Essex Street are in print, I should be very thankful for a copy, as they embraced those subjects I wish most to be well informed upon. It is a most overwhelming, melancholy consideration with me, that I can never have the happiness to sit down again with you in Christian communion. When I reflect upon the many opportunities past I cannot help exclaiming, "O that it was with me as in times past!" And nothing lies so near my heart as to meet in this rude country with a few sincere, plain Christians, and celebrate with them the dying institution of our Lord and Master. I have much reason to be thankful that my health has been remarkably preserved during the trying sickness in my family, as has also that of Mrs. Amphlett, and that at length we are comfortably settled, lacking nothing but English society that is essential to our happiness. I have now four children, the eldest boys just coming to be useful, and I hope, ere my strength decline, to see them able to "bear the heat and burthen of the day."

John Vaughan, Esq. of Philadelphia, will have the goodness to forward me any package or parcel of books you should have the goodness to forward to him. You have better means of hearing than I have of the progress which Unitarian sentiments are making in the eastern States. There is as yet no place for Unitarian worship exclusively, west of the Alleghany mountains, unless Mr. Flower has finished one he contemplated to build at Albion. But there is no doubt but an English Unitarian preacher would meet with many supporters at Cincinnati. Mr. Burke, a most popular Methodist preacher in that place, has become a Unitarian. Whether he means to preach I have not been informed: I mean to call on him when I go down there next month. There is much less bigotry here than in the old States of the Union; a profession of some religion seems expected from every man—and with that profession the majority are content. There are but very few instances of *gross vice* to be heard of in the community—alas, still fewer of exalted virtue. Practical sermons are never heard—active benevolence never practised. To *hear* seems to be regarded as the only religious duty—and it is seldom neglected; I hear forever of their *going to preaching*, but never a word of *what* they hear. In no old Catholic country is devotion a more routine business than here. In the summer and autumn, when camp meetings are frequent, there seems

to be an emulation between the rival sects here above-mentioned, which shall be the most ridiculous: the scenes then exhibited disgrace the name of Christianity, and must be seen by the discreet worshipper to be credited.

I ought to find room, before I conclude, to make you an apology for this hasty, ill-written letter. A gentleman going to Philadelphia gave me but a few hours notice to prepare a packet for Europe; my materials for writing are bad, and I have not time to copy my letter as I intended. Should you think proper to send me a supply of Unitarian publications, I shall make it a point to give you a further account at my leisure, of our progress in Christian truth. I have read from the Reformed Liturgy the burial service on several occasions, and should be glad of a few copies with the Hymns. I have not yet received a copy of the Emigrant's Directory, which Messrs. Longman published for me—a little work I too hastily compiled. I should be glad to see a copy or two with the other books.

I am, Sir, with every sentiment of
respect, your most obedient servant.

W. AMPHLETT.

Intelligence from Ohio.

We have spoken of the excitement to which some persons have allowed themselves to be aroused by the choice of a Chaplain in Congress. To show the kind of sympathy, which exists on this subject among a certain class, we publish the following extract from a letter lately written by a gentleman in Ohio.

"The election of Mr. Sparks to the place he now occupies has been a circumstance highly propitious to the cause of unitarianism. The orthodox, on hearing the appointment, took the alarm, and the pulpits have since continued to ring with the most rancorous declamation against what are called the pernicious doctrines of unitarianism, while the whole body of congress have been bitterly aspersed for filling an office at their disposal with a person holding to these doctrines, and whose situation affords so much facility to the wide dissemination of his opinions. These anthematizing and vituperative discourses have an effect upon the audience quite contrary to that intended by the preachers. Instead of exciting aversion to those reprobated tenets, they have the effect to stimulate the curiosity of the hearers to inquire for themselevs, and to know with more certainty the real sentiments of unitarians, and the evidence by which they were supported."

Unitarian Miscellany for March 1822

From the Liberal Recorder.

Orthodox christians, (so called,) for want of arguments to disprove the doctrine of the divine unity, resort to many unjustifiable and unchristian means to prevent it from obtaining favor in the christian community. Among these means may be noticed their endeavors to disparage this doctrine, and to render it unpopular, by stigmatizing Unitarians or liberal christians, with the epithet of *Socinian*.

It appears by the Racovian catechism, a review of which may be seen in the last number of the Christian Disciple, and which embraces the Socinian creed, that so far from deserving that name, the Unitarians differ more, if possible, from the Socinians, than they do from Calvinists themselves. The Socinians believe in the proper humanity of our Saviour, while upon earth; and that since his ascension, he is much the same with God himself, and is to be worshipped as such; and they reject from their communion all who do not thus worship Christ, as undeserving the name of christians! It is well known that Unitarians consider the Father to be the only proper object of divine worship. The Socinians also reject the doctrine of infant baptism, and hold that such as are baptized in infancy, are not baptized at all. Many other points of palpable disagreement between the Socinian and Unitarian creed might be mentioned, but these are sufficient for our purpose. "To incur the epithet of *Socinian*," says a Unitarian writer on this subject, "is to me a matter of the most perfect indifference. To give an opponent an *appellation* instead of an *argument* is to give proof at once of a barren mind, and a bad cause. The great inquiry is, whether the statement made, or the doctrine advanced, be true or false. If true, it is no more an answer to the argument to call the writer a Socinian, than to call him a *soap boiler*."

WICKLIFF.

ARGUMENT AGAINST ATHEISM.

See here, I hold a bible in my hand, and you see the cover, the leaves, the letters, the words, but you do not see the writers, or the printer, the letter-founder, the ink-maker, the paper-maker or the binder. You never did see them, you never will see them; and yet, there is not one of you who will think of disputing or denying the being of these men. I go further, I affirm that you see the very souls of these men in seeing this book, and you feel yourselves obliged to allow that, by the contrivance, design, memory, fancy, reason, and so on. In the same manner, if you see a picture, you judge there was a painter; if you see a house, you judge there was a builder of it; and if you see one room contrived for this purpose, and another for that, a door to enter, a window to admit light, a chimney to hold fire, you conclude that the builder was a person of skill and forecast, who formed the house, with a view to the accommodation of its inhabitants. In this manner examine the world, and pity the man, who, when he sees the sign of the wheat-sheaf, hath sense enough to know that there is a joiner, and somewhere a painter, but who when he sees the wheat-sheaf itself, is so stupid as not to say to himself—'This had a wise and good Creator!'

ROBINSON.

CHRISTIAN REGISTER.

FRIDAY EVENING, MARCH 29, 1822.

In the Boston Recorder of March 9th, is a very long communication on the duty of "contending earnestly for the faith once delivered to the saints," and particularly of earnest prayer, for the conversion of those who "swerve from the truth, yield themselves to the belief of a lie, and deny the Lord who bought them," &c.

The intended application of this is sufficiently obvious. It would be sheer affectation in one who knows any thing of the present state of religious feelings in the community to pretend that the writer does not mean Unitarians or the promoters of liberal christianity, merely because the statements he has made are not a description of their sentiments or character. The communication is written with much show of solicitude for the *moral welfare* of these "deluded" beings, or which seems to be the same thing with this writer, for their conversion to modern orthodoxy. Now all this we are willing to acknowledge may have sprung from good wishes on the part of the writer, and we are charitably inclined to think that it was dictated by *real*, though *grossly mistaking* motives of friendship. At the same time we are left to mourn and lament over those strange inconsistencies and practical contradictions in the christian character, which are so frequently manifested among us, and particularly in the communication referred to above. How truly deserving our compassion, rather than our resentment is the man, whose mind is so wedded to the peculiarities of his own system, and so lost to all sense of the proprieties of the christian character, that, while he is expressing tenderness and solicitude for what he esteems his erring brother, he can in the same breath, pour out upon him a flood of abuse and reproach, and by deceptive and totally unwarrantable representations of his sentiments, stir up against him and others, either the feelings of rancour and bitterness, or of settled abhorrence.

We propose to extract a few of the most noticeable passages in this communication, and to accompany them with such remarks as the nature of the different extracts may suggest.

The writer, alluding to those, who "under the influence of strong delusions, yield themselves to the belief of a lie," proceeds to remark:

"The persons thus characterized, are not avowed infidels, nor profligate heathens, but professed christians. We do not say the time will never come, when the church shall be delivered from such unworthy members; the time of her deliverance, however, has not yet arrived. She has still in her bosom those that cause divisions and offences, contrary to the doctrines which christians have learned, [*which* YE *have learned*, see Rom. xvi. 17,] and who by good words and fair speeches deceive the hearts of the simple."

He speaks also of our protecting our sentiments by equivocal language, and covering the true principles of our conduct under a flimsy veil of modesty and liberality. "We love openness and candour," continues he, "wherever it can be found; and sometimes, though rarely, we have found it in men of corrupt sentiments."

If any thing can justify the language of crimination and severity, we think it is such sentences as the above; but we have no disposition to imitate the example that is set us, and great as the provocation may be thought, we forbear. It *is not* liberal christians who have caused the divisions and offences that have become so prevalent in our churches. They do indeed, resolutely maintain what they deem the truth; but they interfere with no man's faith, they take away no man's right to think, and believe, and worship as he may please. All they contend for is, the right to form their own opinion from the scriptures, and to enjoy the name and privileges of christians without being compelled to give their assent to systems of human device. In relation to the insinuation, that with "good words and fair speeches they deceive the hearts of the simple," and that they "disguise their own sentiments under a flimsy veil of modesty and liberality," we would only say, that we are sorry that the writer, in speaking of us has allowed himself to be influenced so much by his feelings, and that he has taken no more pains to understand our real character. We think that when he seriously reflects upon the nature and extent of his insinuations, he will find that he cannot justify them to his own heart, and that they are as unworthy of himself as they are unjust to those to whom they allude.

After consenting to leave the "advocates of a corrupt christianity to the judgment of One 'who searcheth the heart and trieth the reins,'—the writer proceeds to call upon his brethren to put their confidence no longer in any human means of staying the progress of error.

"We wish it to be felt that there is no activity of zeal, no strength of argument, no tenderness of persuasion, no accumulation of evidence in support of truth, that will prevail against the depravity that rejects or fritters away the authority of a 'thus saith the Lord.'"

* * * * * * *

"The entrenchments of religious error, are too strong to yield to any human strength; and though it may be fairly beaten from the field by the powers of reason, it only retires to its castle to heal its wounds, renew its strength, and gather courage for further conflicts. This castle, the carnal heart at enmity with God, must be subdued."

We acknowledge that on reading these sentences, we felt a powerful struggle on the one hand, between our disposition to put the best construction on the motives of the writer, and on the other, a spirit of indignation at insinuations which we deem so entirely without truth or excuse, and which, whatever may have been the purpose of the writer, are so well fitted to fix in the minds of the community a grossly false impression of the principles and character of Unitarians, and thus by the odium excited against them, to prevent that fair and candid examination of their sentiments which might lead to truth. He tells us of a depravity that rejects and fritters away the authority of a "thus saith the Lord." Now to this we say, it is a *slanderous* insinuation. There is no class of christians, we contend, who feel and manifest more true reverence for the word of God, than do Unitarians, and we are astonished and grieved at the seemingly insatiable hostility of those who, because our interpretations of scripture do not in all instances coincide with theirs, charge us with rejecting and frittering away the authority of the divine word.

We are told, also, of religious error, being beaten from the field by the powers of reason, to its castle (the carnal heart at enmity with God) to heal its wounds, and gather courage for further conflicts.

We are glad to hear this writer encourage the use of reason in opposing the progress of supposed error, and we sincerely hope that *this* and *scripture* will hereafter be the only instruments used for this purpose, and we shall have done with all addresses to the prejudices and passions of the community on this subject. But what shall be said to the position which the writer assumes, that religious error, by which we suppose he means anti-calvinism, is still disposed to contend, though fairly beaten from the field by the powers of reason, &c. We do not admit his premises, that the defender of liberal christianity, who understands his cause, is ever driven from the field, either by the powers of reason or the authority of scripture. What experience of this kind the writer may have had with some uninformed and vehement defenders of our system, (for unhappily there are some such controvertists among every sect) it is not necessary to inquire, for it is not of such that he speaks. He speaks of the masters and leaders; but we are persuaded that he does it without having tried the temper of their weapons. We feel confident that having once fairly done this, he would have felt no disposition to charge upon his adversary any thing like obstinacy of attachment to error. We do not say that he would have had enough to do to heal his own wounds, for we trust he would have felt it profitable and salutary to be wounded, and unwise and unprofitable to heal his wounds suddenly. But, however this might have been, we do not say (though we know not why we could not with equal propriety with himself) that he would have retired to "*his castle, the carnal heart at enmity with God.*" to heal his wounds," &c. We dare not bring such a charge against our fellow christian, who, in all things relating to the temper and the practice shews himself as much the friend of God as ourselves. We believe that it is with *God* only to determine when error springs from badness of heart. We leave the author of this unkind suggestion to the full enjoyment of whatever reputation and satisfaction may be fairly derived from it. All we request is, that in some of his most solemn and retired moments, when, with humility and contrition, he is about looking up to God for assistance in discovering his latent errors and faults—he would seriously ask his own heart whether the suggestion we allude to, was not unkind and unchristian? Whether, in a word, it is one on which God looks with approbation?

On the subject of prayer in relation to *error*, the writer remarks—

"In the closet, in the family, in the wider social circle, and in the sanctuary, the progress of pestilential errors should never be forgotten, and should always be made a distinct object of most fervent deprecation."

* * * * *

"Is it sufficiently realized by christians, that such as deny the Lord who bought them, are yet within the reach of conviction; that the grace of God is able to conquer them, and bind them to the cross they now despise?"

* * * * *

"It is important to pray much in relation to those who are most actively and efficiently engaged to support the unholy cause—that their counsel, like Ahithophel's may be turned into foolishness."

No one can mistake the bearing of this. It is pointed at Unitarians, as directly as possible without naming them.

Now we would acknowledge with all humility our many deficiencies, and our need of the prayers of all christians. We cannot, however, but notice and mention the singular, and, as we esteem it, the very erroneous ground on which this writer solicits the prayers of christians, for their brethren. His object is to influence their speculations; but, in our view, the great subject of the prayers of christians, for one another, should be the improvement of their practice. Why should we be so particularly and earnestly admonished to pray against errors of speculation, to which there is so little temptation; whilst nothing is said about errors of practice to which there are continual and powerful temptations? For ourselves, we believe that the faith of the mass of christians of all denominations is *essentially* correct; that there are no errors of *belief* among them that are at all to be compared to their *errors of practice*, the errors of an *unchristian temper*, and an *unholy life*.

But there are other considerations connected with this subject, which we think well worthy the serious attention of all. We allude to the effect which such prayers as the writer recommends would probably produce upon our own christian temper and character. There is nothing which we think so likely to fill us with spiritual pride, and an overweening sense of our own perfection and sanctity, as the practice of habitually supplicating the Almighty to convert our fellow-christians from certain supposed errors, of which we suppose ourselves free. The act implies, on the very face of it, an extraordinary confidence in the perfection of our own understandings and moral sentiments, and its tendency, we maintain, cannot be otherwise than gradually to obliterate all sense of our own weakness and fallibility.

But what must be the effect of such prayers upon a mixed congregation of worshippers? If these prayers were of general import, for ourselves as well as for others—if they were not supposed to have any particular application to any individual class of christians, then no particular evil results need be apprehended. But this is not the case. They are uttered, and are known by the whole congregation to be uttered expressly in reference to a particular class of christians; and it is morally impossible that the result should not be to fill the minds of those worshippers who have confidence in their minister, and especially the younger part of the audience, not only with an undue self-complacency, but with such unfavourable impressions of the sentiments and characters of those who are the subjects of their prayers, as will prove an effectual bar to all fair and candid examination of their faith. It cannot be denied that this has been, in many instances, and must be in most instances, the result of such prayers. And we think there is too much reason to fear that some ministers, in the warmth of their zeal against supposed errors, have, in this kind of prayers, been sometimes chiefly influenced, (though we would hope unconsciously) by this motive. *Private* prayer for all whom we sincerely think in error, is evidently not only commendable, but the duty of all. But we think it a question worthy the most serious examination whether such prayers, by one who is leading the devotions of others in public, are not highly detrimental to the progress of truth and the christian temper.

The writer to whom we have so often alluded would probably consider himself slandered, if we should insinuate that he was unwilling to have the mass of the community examine the Unitarian system in a free and unbiassed manner—and we have no doubt that he sincerely thinks himself free from any disposition to bias the minds of inquirers; yet we know not how he can carefully reflect upon the subject and conscientiously say that the method he recommends, of publicly designating and praying for the patrons of this system, as "obstinate unbelievers,"—embracing "pestilential errors"—"denying the Lord who bought them"—"despising the cross" &c. is not an almost certain means of fixing in the community, especially in the minds of the less informed and unreflecting, a

lasting dread, and even abhorrence of this class of christians, as the most corrupt and abandoned of men. Such an impression being once fixed, we need not intimate how utterly hopeless must be every attempt to secure their attention to any arguments in our favour, however powerful and convincing. How far such a course is *just* and *moral*, and evidential of a *love of truth*, we leave to the consciences of those who follow this course;—and how far it is *excusable*, we leave to Him who knows infinitely better than we do how to make allowance for the weaknesses of our infirm nature, and for the unfairness, extravagances, and errors, of overzealous, but generally honest minds.

In the communication which has furnished the theme of these observations, there are many other statements and suggestions which, at a convenient time, might be the subject of some profitable remarks.

For the Christian Register.

MR. EDITOR—The writer in your last, who subscribes himself A CONGREGATIONALIST, is certainly to be commended for his remarks on the impropriety of mentioning the names of those who may be concerned in conducting the services of an ordination before such a ceremony has taken place, though it is not to be supposed that the publication of them would have much weight with a council, if any reasonable objections were made to the person thus proposed, when nominated. With respect to the other irregularity of which he complains, that of adding to the churches invited to be represented in the council, "assembled at the ordination of Mr. M. on the 14th, two individuals, who appeared as members of it, without being deputed from any church," you will please to inform your correspondent, if it will give him any satisfaction, that one of them at least professed to take no part in its proceedings, and that he attended chiefly to show his approbation of them, as well as to partake of the benefit and pleasure, which the religious exercises of an ordination-day, if properly conducted, are generally calculated to afford. And this might likewise be the case of the other.

It is perfectly right to remonstrate against any heedless innovations in the common usage and practice of our churches. However harmless they may at first appear, they are quoted afterwards as precedents, and when introduced and established in this way, one cannot tell to what consequences they may lead. *Obsta principiis* is therefore a good rule to be observed in most cases, relating either to civil or ecclesiastical societies.

COMMUNICATION.

The death of a lovely child, last Sabbath morning, at Sterling, who inherited the name, and gave early promise of the virtues of a late distinguished saint, reminds a friend of the following interesting lines from the pen of Dr. Richard Cecil.

"*Let me go, for the day breaketh,*"

"Cease here longer to detain me,
Fondest mother, drown'd in woe,
Now thy kind caresses pain me—
Morn advances—let me go.

"See yon orient streak appearing!
Harbinger of endless day—
Hark! a voice of gladness cheering,
Calls my new-born soul away.

"Lately launch'd a trembling stranger
On this world's wide and boist'rous flood,
Pierc'd with sorrow—toss'd with danger,
Gladly, I return to God.

"Weep not o'er these eyes that languish
Upward turn'd towards their home,
Raptur'd, they'll forget all anguish
While they wait to see thee come.

"Now my cries shall cease to grieve thee
Now my trembling heart finds rest,
Kinder arms than thine receive me,
Softer pillow, than thy breast.

"*There*, my mother, pleasures centre,
Weeping, parting, care or woe
Ne'er our father's house shall enter—
Morn advances—let me go.

"As through the calm and *holy* dawning
Silent glides my panting breath,
To an everlasting morning
Gently close my eyes in death.

"Blessings endless, richest blessings
Pour their streams upon my heart,
Tho' *no language yet possessing*,
Breathes my spirit e'er we part.

"Yet to leave thee sorrowing rends me,
Tho' again His voice I hear—
Rise, may every grace attend thee,
Rise! and seek to *meet me there*.

PILGRIM SOCIETY.

TO THE PUBLIC.

This society, formed for the laudable purpose of perpetuating a recollection of the virtues and piety of our renowned forefathers, are progressing in the discharge of the duties assigned them.

Arrangements are in train for erecting an appropriate monumental edifice, as contemplated in their act of incorporation; but the object has been hitherto impeded by the deficiency in the requisite funds. The Trustees gratefully acknowledge they are indebted for many liberal donations, and avail themselves of this occasion respectfully to solicit the assistance of such as are generously disposed to consecrate a just and grateful tribute to the memory of the founders of our nation. They appeal with confidence to those who have not been presented with an opportunity of contributing to this noble and interesting object. It is particularly desirable also to procure a collection to be deposited in the library and cabinet consisting of antiquities of every description whether pertaining to the aboriginals or the English settlers. Indian implements and utensils, as well as other materials, tending to illustrate individual character or to show the customs and manners of the age, as well as ancient manuscripts and relics, will be gratefully received. Portraits of distinguished men of any former or present age, historical sketches of our country at any period, or relating to the events of the American revolutionary war, have an interest which entitles them to a place among the documents of the Pilgrim Society. The orations and sermons delivered at our anniversary festivals, whether in print or manuscript, together with the odes and songs composed for the occasion, comprise a list of precious memorials calculated to convey to posterity an idea of the heroic achievements of their ancestors. These, as evidences of filial offering, it is our duty to collect and deposite in the archives of the Society; and the names of the contributers will be ever associated with those whom posterity will delight to honour. The articles solicited may be deliverd to Rev. James Freeman, D. D. Alden Bradford, Esq. or William Sturgis, Esq. of Boston, or forwarded to the Librarian and Cabinet Keeper at Plymouth.

☞ *The printers of newspapers generally are requested to insert the above.*

Plymouth, March 15, 1822.

RELIGIOUS INTELLIGENCE.

The Theological Seminary of the Protestant Episcopal church in this country, which was formerly established at New-Haven, Conn. has lately been united with a school of the same kind, established in the state of New-York. The seminary was opened under the new organization by public services, performed by the Rev. Dr. Milnor, and Rev. Bishop Hobart. The number of students now connected with the seminary is about twenty-five.

An association of ladies in Providence, R. I. called the *Dorcas Society*, was formed six years ago, and has, since its formation, made and distributed amongst the virtuous poor, 1495 garments. The following is an extract from a communication in the Religious Intelligencer, appealing to the benevolent feelings of the inhabitants, in behalf of the objects of the society.

"Thousands of dollars are sent from the town of Providence, to civilize the heathens of the old world, while we neglect the calls for our charity, which arise from the numerous abodes of want, beneath our very eyes. The poor we have always with us. Whatever fame may attach to public and national institutions for charitable purposes, yet we may be assured that the benevolence which relieves the necessities, alleviates the misfortunes, and mitigates the wretchedness of those within our own circle of society, is both more useful and more acceptable to him who is the great benefactor of mankind."

A Marine Bible society has been established in the *Wiscasset Collection District*. FRANCIS COOK, Esq. the collector of that District, is Treasurer of the society, and keeps on hand Bibles for mariners at first cost, and at reduced prices. It is highly gratifying to witness the increasing attention that is given in various parts of our country, to the moral improvement of this useful and enterprising part of our citizens.

The treasurer of the Theological charity school, at Bangor, Maine, acknowledges the receipt of $1,604,13 cents since Oct. 9. Of this sum, $247 were obtained of individuals in Portland.

On Thursday, Feb. 21st, a general conference of the preachers of the Methodist denomination for Georgia and South Carolina was holden at Augusta (Geo.) The assembly was composed of bishops M'Kendree and George, and about eighty preachers.

A number of clerical associations of the Baptist denomination in South Carolina, have united and formed themselves into a body styled the *Baptist Convention of South Carolina.*

A Mariners' Church has lately been opened in Charlestown, S. C. The Rev. Dr. Palmer preached on the occasion from Psalm cxlii. 4.—"No man cared for my soul."

An unhappy schism has lately taken place in the church and society of Friends in the town of Lynn.—Four members of the society have been prosecuted for the disturbance of public worship. They were tried on Tuesday last, at the Court of Common Pleas, holden by Judge HOWE, at Ipswich, for the county of Essex. Against two of the defendants, Jonathan Buffum, and Preserved Sprague, the jury returned a verdict of guilty.

The sermon of Rev. Mr. SPARKS, occasioned by the death of the Hon. William Pinckney, and preached in the Representatives' Hall at Washington, has been published. We have just received a copy from a friend at Washington. It is a highly appropriate and impressive discourse.

A lunatic asylum and a school for the deaf and dumb are about to be established in South Carolina.

DOMESTIC SUMMARY.

The ship Calcutta, of Boston, Capt. WINSLOW, from Amsterdam, was lately wrecked and totally lost on Folly Island breakers, near the light house Charleston, S. C. The crew lashed themselves to the taffril and quarter railings, where they remained from Sunday night till Tuesday, when they were all of them, though with much peril, taken off and carried to town. The vessel was just on the point of going to pieces when those who rescued them arrived.

Pirates Captured.—Capt. Seabury, of brig Joseph, at Holmes's Hole, from Cuba, reports that he was boarded in sight of Cape Antonio on the 8th inst. by the United States' brig Enterprise, and was informed that she had captured that morning eight piratical vessels, and had their crews, amounting to about 160 men, then in possession. *Adv.*

Stage accident.—We learn from New-York, that the driver of one of the stages from Philadelphia, to New-York, stopped at a tavern, and leaving his horses they started off at full speed. The passengers extricated themselves by the dangerous method of jumping out. The carriage was dashed to pieces before the horses were stopped. Among the passengers was Judge Story, who came on to New-York, and though not seriously injured was unable to pursue his journey without some respite.

By a late report of the superintendant of common schools in the state of New-York, it appears that in the space of seven years, the number of children educated in these schools has increased from 140,000 to 332,979. There are 6865 school districts in the state. The average number of months in which the schools are kept is eight. The money expended last year was $157,195.

The committee of Foreign relations at Washington, has unanimously reported in favour of recognizing the independence of the South American Governments.

The legislature of the state of Mississippi have established a literary fund, and made provision for a system of common schools.

Governor Bell of New-Hampshire has been re-elected without opposition.

It is announced that another novel by the author of Waverly will shortly appear. We are told that it is to be deominated *The Fortune of Nigil;* and that the story is connected with the history of Heriot, the founder of an hospital in Edinburgh.

A new periodical work has just been commenced in Cincinnati, (Ohio) entitled the "*Western Quarterly Repository of Medical, Surgical, and Natural Science*," edited by John D. Godman, M. D. It is to be published quarterly, at 62 1-2 cents each number.

At the commencement of the Medical College of Ohio, at Cincinnati, March 4, seven young gentlemen were admitted to the degree of Doctor of Medicine.

FOREIGN SUMMARY.

By the arrival of the ship Cadmus at New-York, 45 days from Liverpool, papers from that place to Jan. 29th, and from London to the 28th have been received. They contain no important news. Respecting the affairs of Turkey, it is stated in one of the papers, that the Porte had accepted the Ultimatum of Russia. This, however, is doubted by the editor of the paper which gives the report.

The accounts from Spain are to Jan. 14. The change of ministry had produced a highly favorable effect on the minds of the people.

The king of Portugal had acknowledged the independence of Chili, and appears to be well disposed to the new order of things in his kingdom.

France manifests great symptoms of discontent. It was feared that the highhanded measures of the new ministry were preparing the way for new revolutionary movements.

Notwithstanding the reports of the prospect of an accommodation of difficulties between Russia and Turkey, the following account of the army movements is given in the foreign papers.

Four divisions of the Russian army have successively passed the Dniester, under the command of the Prince Wittgenstein, and the generals Saken and Yermoloff. The other fresh troops from the interior of Russia are also on their march for Bessarabia. A courier despatched from Petersburg to Minsk, was on his way with an order to the Imperial Guards commanded by Gen. Uwaroff, to strike his camps and march to the Pruth. A second army of reserve which would amount to upwards of 100,000 men was forming on the Dniester. The Turks on their part were making great preparations, and were alike active in their movements.

It is stated, in accounts from St. Thomas by the way of Martinique, that a French squadron consisting of a line of battle ship, several frigate and sloops of war, with 2000 troops, had sailed from that place, and it was reported that they were to be joined by a much larger squadron from France. Their object was to take possession of St. Domingo.

The correctness of the report, as well as its practicability if true, is doubted.

By the last accounts from Havana, it appears that the Cortes of the Mother country intended to make Havana a free port, by opening it to all flags as a place of deposit for all goods for any term under twelve months, on the payment of one per cent on exportation.

We learn, by late accounts from the Brazils, that there are numerous importations of slaves. In one week previous to the latest dates from Pernambuco, 3000 slaves arrived there—of whom one ship of 300 tons, brought 1000.

It is said that a colony of Chinese established itself in Brazil, soon after the king of Portugal fixed his residence there, and applied to the cultivation of tea with so much success, that they have now three millions of trees in full bearing.

The Duchess of Bourbon, died suddenly, in Paris, on the 10th of January.

Letters from Rome state that the Pope was dangerously ill. His recovery was not expected. It is expected that the Arch duke Rhodolph of Austria, will succeed to the chair on the demise of the present incumbent.

DEDICATED,

The North Congregational Meeting House in Chelmsford. The Rev. Nathaniel Whitman, of Billerica, made the introductory prayer and read the portion of scripture. The Rev. Edmund Foster, of Littleton made the consecrating prayer. Sermon by the pastor, the Rev. Wilkes Allen. Concluding prayer by the Rev. Nathaniel Lawrence, of Tyngsborough. Music, by a large choir belonging to the society was performed in a superior style, under their teacher, Mr. Moses Parker, The music was judiciously selected, and admirably performed, and did great honor to the choir, who for many years have been distinguished for their numbers, correct taste, and high attainments in this useful and edifying art. The performances of the day were highly gratifying to a numerous audience. The harmony in which this new house has been erected, in which by mutual agreement one third of the public instructions on the sabbath is to be delivered, does great credit to the accommodating spirit and christian feelings of the society.

To Correspondents.—A communication on the subject of Congregationalism was received too late for insertion this week.

It is desirable that communications which are intended for immediate insertion, should be sent as early in the week as possible.

Erratum.—In the communication signed a Congregationalist, in our last number, eleventh line in the second paragraph, omit the word "*often*."

MARRIED,

In Barrington, N, H. by the Rev. Mr. Clary of Dover, Samuel Hale, Jr. Esq. to Miss Ann W. Rollins, daughter of the late Col. Daniel Rollins.

In Cambridge, by Rev. Dr. Holmes, Dr. Samuel Manning to Mrs. Elizabeth B. Abbot, daughter of Thomas Warland Esq.

In Salem, Mr. Isaac Henderson to Mrs. Eunice Gallum.

DIED,

In this town, Mr. John Wilson, aged 19.—Mr. John C. Barry, 28.—Mr. Joshua Hardy, 66.—Mrs. Sarah Ellison, 53.—Mrs. Martha Allen, 49.—Mrs. Esther Emmes widow of the late Mr. John Emmes, 48.—Mrs. Harriet Scott, wife of Capt. Edward L. Scott, 26.—Miss Eliza Meagher, 27.

In New-Bedford, Dr. Ebenezer Perry, aged 65.

In Sudbury, Mr. Zebediah Maynard, aged 36.

In Saco, Hon. William Moody, Sheriff of York County, aged 50.

In Shrewsbury, Mr. Nathaniel Deane, aged 62.

In Barre, Mrs. Tabitha Mason, aged 69.

In Athol, Mrs. Esther Humphreys, aged 94, relict of the Rev. James Humphreys, the first minister of Athol.

In Newport, R. I. Jacob Lopez, aged 70, the only survivor save one (his elder brother) of the once numerous and respectable Jewish congregation in Newport.

In Newburyport, Joseph Williams, Esq. aged 61.—Mr. William Delani, about 82, a native of Ireland.

In Gloucester, Miss Susan Stanwood, aged 21, daughter of Capt. Richard G. Stanwood.

In Marblehead, Capt. James Hanscomb, aged 46.

In Sterling, last Sunday, John Emery Abbot Goodwin, aged 19 months, son of Isaac Goodwin, Esq.

TRACTS.

JUST published at the CHRISTIAN REGISTER Office, No. 47, Marlboro'-street, "*Testimonies of* DR. WATTS *in favour of Christian Charity and Religious Inquiry.*" Price 25 cts. per dozen, 2 dollars per hundred.

Also just published and for sale as above, "Objections to Unitarian Christianity considered." Three thousand copies of this popular little tract, were sometime since published at this office, and were all sold in the course of a few weeks. The exceeding cheapness of that edition arose from the circumstance that it was printed with the same type, without alteration, with which the article was inserted in the Christian Register. The present edition is offered for two dollars per hundred. For smaller quantities than a hundred, the price will be increased. To tract societies who purchase a thousand, or any number over five hundred, a discount of ten per cent will be made from the hundred price.

POETRY.

From the Monthly Repository.

HYMN.

If all our hopes, and all our fears,
  Were prison'd in life's little bound—
If, travellers through this vale of tears,
  We saw no better world beyond—
Oh! what should check the rising sigh?
  Oh! who would venture then to die?
Oh! who could then endure to live?

Were life a dark and desert moor,
  Where clouds and mists eternal spread
Their gloomy veil behind, before,
  And tempests thunder over head;
Where not a sunbeam breaks the gloom,
  And not a flow'ret smiles beneath:
Who could exist in such a tomb?
  Who dwell in darkness and in death?

Yet such were life without the ray
  From our divine religion given;
'Tis *this* that makes our darkness day;
  'Tis *this* that makes our earth a heaven!
Bright is the golden sun above,
  And beautiful the flow'rs that bloom;
And all is joy; and all is love—
  Reflected from a world to come. A.

LINES,

BY MR. ROSCOE,

On receiving from Dr. Rush, of Philadelphia, during the war, a piece of the tree under which William Penn made his treaty with the Indians, which was blown down in 1812, *and the part sent converted to the purpose of an inkstand.*

From clime to clime, from shore to shore,
  The war-fiend rais'd his hateful yell:
And 'midst the storms that realms deplore,
  Penn's honour'd Tree of Concord fell.

And of that Tree, that ne'er again
  Shall Spring's reviving influence know,
A relic, o'er the Atlantic main
  Was sent—the gift of *foe to foe.*

But tho' no more its ample shade
  Wave green beneath Columbia's sky;
Tho' every branch be now decayed,
  And all its scatter'd leaves be dry;

Yet 'midst this relic's sainted space,
  A health-restoring flood shall spring,
In which the angel-form of Peace,
  May stoop to dip her dove-like wing.

So once the staff the prophet bore,
  By wondering eyes again was seen
To swell with life through every pore,
  And bud afresh with foliage green.

The wither'd branch again shall grow,
  Till o'er the earth its shade extend;
And this—the gift of foe to foe—
  Become the gift of friend to friend.

MISCELLANY.

Quotation from Butler's Arithmetical Questions for the Use of Young Ladies.

"Peace, as Erasmus remarks, is at once the mother and nurse of all that is good for man; it shines upon human affairs like the vernal sun. The people, says an ingenious writer, have neither interest nor pleasure in the horrors of military execution. Peace is their element; and they must either be frightened or cajoled into the conflict of offensive war; for they know, by melancholy experience, that, though it may be the gala of the prince, it is the grave of the subject."

O! first of human blessings and supreme,
Fair PEACE! how lovely, how delightful thou!
By whose wide tie the kindred sons of men
Like brothers live, in amity combin'd,
And unsuspicious faith, while honest Toil
Gives every joy, and to those joys a right,
Which idle barbarous Rapine but usurps.
O Peace! thou source and soul of social life,
Beneath whose calm inspiring influence
Science his views enlarges, Art refines,
And swelling Commerce opens all her ports:
Blest be the man divine who gives us thee!
Who bids the trumpet hush his horrid clang,
Nor blow the giddy nations into rage:
Who sheathes the murderous blade, the deadly gun
Into the well pil'd armoury returns;
And, every vigour from the work of death
To grateful industry converting, makes
The country flourish, and the city smile.

THOMSON.

EXTRACTS FROM LACON,

Or many things in few words, by the Rev. C. C. COLTON, *A. M. late Fellow of Kidg's College, Cambridge, author of Hypocrisy, a satire; Moscow, a poem; critical remarks on Lord Byron, &c.*

ON PEACE AND WAR.

"A wise minister would rather preserve PEACE, than gain a victory; because he knows that even the most successful war, leaves nations generally more poor, always more profligate, than it found them. There are real evils that cannot be brought into a list of indemnities; and the demoralizing influence of war, is not the least of them. The triumphs of Truth are the most glorious, chiefly because they are the most bloodless of all victories, deriving their highest lustre from the number of the *saved*, not of the *slain*.

Wars are to the body politic, what drams are to the individual. There are times when they may prevent a sudden death, but if frequently resorted to, or long resisted in, they heighten the energies only to hasten the dissolution.

War is a game in which princes seldom win, the people never. To be defended is almost as great an evil as to be attacked; and the peasant has often found the shield of a protector, an instrument not less oppressive than the sword of the invader. Wars of opinion, as they have been the most destructive, are also the most disgraceful of conflicts; being appeals from right to might, and from argument to artillery; the fomenters of them have considered the *raw materials* man, to have been formed for no worthier purposes than to fill up gazettes at home, with their names; and ditches abroad, with their bodies. But let us hope that true philosophy, the joint offspring of a religion that is pure, and of a reason that is enlightened, will gradually prepare a better order of things, when mankind will no longer be insulted by seeing bad pens mended by good swords, and weak heads exalted by strong hands.

As in agriculture, he that can produce the greatest crop is not the best farmer, but he that can effect it with the least expense; so in society, he is not the most valuable member who can bring about the most good, but he who can accomplish it with the least admixture of concomitant ill: for let no man presume to think that he can devise any plan of extensive good, unalloyed, and unadulterated with evil. This is the prerogative of the Godhead alone.

Were we as eloquent as angels, yet we should please some men, some women, and some children, much more by listening than by talking.

Men will wrangle for religion; write for it; fight for it; die for it; any thing but—*live* for it.

We should justly ridicule a general who, just before an action, should suddenly disarm his men, and putting into the hands of all of them a bible, should order them, thus equipped, to march against the enemy. Here we plainly see the folly of calling in the bible to support the sword; but is it not as great a folly to call on the sword to support the bible? Our Saviour divided force from reason, and let no man presume to join what God hath put asunder. When we combat error with any other weapon than argument, we err more than those whom we attack.

If all seconds were as averse to duels as their principals, very little blood would be shed in that way.

Bigotry murders religion, to frighten fools with her ghost.

Two things are necessary to a modern martyr—some to pity, and some to persecute, some to regret and some to roast him.—If martyrdom is now on the decline, it is not because martyrs are less zealous, but because martyrmongers are more wise. The light of intellect has put out the fire of persecution, as other fires are observed to smoulder before the light of the sun.

It is not known where he who invented the plough was born, nor where he died; yet he has effected more for the happiness of the world than the whole race of heroes and of conquerors, who have drenched it with tears, and manured it with blood, and whose birth, parentage, and education, have been handed down to us with a precision precisely proportionate to the mischief they have done.

It would be very unfortunate if there was no other road to heaven, but through hell. Yet this dangerous and impracticable road has been attempted by all those princes, potentates and statesmen, who have done evil that good may come.

Jeremy Taylor.

JEREMY TAYLOR, chaplain to king Charles I. and afterwards bishop of Downe and Connor, in Ireland, published many of his discourses between 1640 and 1650—he was distinguished for his piety and learning, and attachment to the episcopal church, of which he was a distinguished ornament. In his writings are to be found the following just reflections on the incompatibility of War with Christianity.

"The Christian religion has made no particular provisions for the conduct of war under a proper title; because it hath so commanded all the actions of men;—hath so ordered the religion, so taken care that men shall be just, and do no wrong, hath given laws so perfect, rules so excellent, threatenings so severe, promises so glorious, that there can be nothing wanting towards the peace and felicity of mankind, but the wills of men. If men be subjects of Christ's law, they can never go to war with each other."

Again, "As contrary as cruelty is to mercy, tyranny to charity, so is war and bloodshed to the meekness and gentleness of the Christian religion. I had often thought of the prophecy, that in the Gospel our swords shall be turned into ploughshares, and our spears into pruning-hooks. I know that no tittle spoken by God's spirit could return unperformed and ineffectual; and I was certain that such was the excellency of Christ's doctrine, that if men would obey it, Christians should never war one against another."

AGRICULTURAL.

Extract from Mr. Parker's *Communication to the Board of Managers of the New York Agricultural Society.*

POTATOES.

As this species of vegetables constitutes an important and profitable part of our food, and as it is a great luxury very early in the season, any improvement in raising it that will give us potatoes ten days sooner than the ordinary mode of cultivation, will, I conceive, be useful to the community. Sometime in the month of Feb. last, I took a bushel of potatoes, and after putting a layer of loam into a box, I put in a layer of potatoes, and then another layer of loam, and so on, till I had buried the whole bushel. I then placed my box in a warm part of my kitchen. In about a fortnight they began to germinate. Being covered with a rich soil, the sprouts were very large and strong, and their growth very rapid till they were nearly an inch long.—Their growth then, for several days, appeared to change its direction. I could see no difference in the length of the sprouts for some time, but from their roots a vast number of fibres shot out with great rapidity. When these fibres had extended themselves about half round the potato, on the 28th March, I prepared my drills. I scattered a small quantity of compost manure along the bottom of the drill: I then cut each potato into two pieces, and placed them on the manure; I then scattered a small quantity of manure upon each piece of potatoe. I say a small quantity, because in raising early potatoes, I use but little, comparatively speaking. In most cases, I use it very liberally. If potatoes be planted in a rich soil, or be manured highly, the tops will grow very luxuriantly, but will continue so to grow too long for the benefit of an early crop; for the bottom seldom grows much till the top has nearly attained its height. I am fully convinced that an inferior soil, with an ordinary quantity of manure, will yield an earlier crop than a very rich one. The manure used will be sufficient to warm and force the plant for a while, when, for want of strength of earth, its growth becomes less rapid, and then it begins to bottom. Rich land will produce the largest crop, but it will be longer coming to maturity.

For potatoes, I consider vegetable manure, or a light compost, far preferable to any other.

On the 19th of June, I carried potatoes to market some of which measured 6 1-2 inches in circumference.

Notwithstanding my vegetables were very early, it is generally acknowledged that many, in fact most, of my neighhours have ten days the advantage in point of early soil. Mine is a heavy mould.

To discover some method of preparing my potatoes with less trouble to my family, I dug a hole in my garden about two feet deep. I filled it about half full of horse dung, and put on it about two inches of earth. I then covered the place with boards. About two days after, when by the fermentation of the manure the earth had become warm, I threw in a quantity of potatoes, and covered them with new earth. The potatoes sprouted quicker, and their growth was more rapid in this, than in the other experiment; and the convenience of this method will induce me to adopt it.

Care must be taken that the sprouts be not broken or bruised. The drills must not be deep, and the potatoes must be covered slightly.

Chili Wheat; and Flax-seed from Riga and from Holland.

David Porter, Esq. one of the Commissioners of the Naval Board, recently elected an honorary member of the Massachusetts Society, for promoting Agriculture, in the following postscript of a letter states the productiveness of the wheat brought by Judge Bland, from Chili:

"When Judge Bland came from Chili, I sowed a small wine-glass full of the wheat he brought with him, on 1500 square feet of ground. I reaped therefrom one half bushel and three quarts of grain. The next year, I obtained upwards of twenty-five bushels, which I had ground into flour, the best that has been used in my family since I have been in the district."

A small quantity of this wheat has been sent to the Massachusetts Agricultural Society by Charles Bulfinch, Esq. of Washington.

John Downs, Esq. commander in the U. S. navy, presented some bags of wheat, and Lieut. Percival some beans, brought from Chili, to the Massachusetts Society. These have been distributed to each of the Agricultural Societies in the Commonwealth. A very small portion only remains, which, with the wheat from Mr. Bulfinch, and a quantity of flax-seed imported by the Society from Riga, and from Holland, is left with Mr. Guild, assistant recording secretary, office 81 State-Street, for gratuitous distribution to those farmers who are desirous to cultivate them, and willing to make report of their experiment.

New, Cheap, and Interesting Tracts.

JUST published, and for sale by CUMMINGS & HILLIARD, No. 1, Cornhill, and by other agents of the *Publishing Fund*, on a good paper, with a clear type and neatly covered—

JAMES TALBOT—an original tale—price 6 cents—ADVANTAGES and DISADVANTAGES of DRUNKENNESS—do. 3 do.—ELLENOR MORLAND, a tale, do. 8 do.—THOMAS DORMER, do. do. 3 do.

These will be followed by a succession, original and selected, and subscribers to the fund, and the friends of practical religion generally, are respectfully requested to aid the operations of the Trustees, by purchasing; which will not only promote the circulation of Tracts already printed, but furnish means to increase the number of these useful pamphlets.

Christians who are in the habit of purchasing Tracts for gratuitous distribution, are invited to examine this series.

The covers of each contain notices of works calculated to promote the growth of pure religion and sound morality. Jan. 8.

Apprentice Wanted.

AN active and intelligent boy is wanted as an Apprentice to the Printing business. Apply at this Office. *March* 22.

NEW HYMN BOOK.

IN the press, and will shortly be published, a SECOND EDITION of "A Collection of PSALMS and HYMNS for Social and Private Worship."

It will be printed on STEREOTYPE plates, formed from an entirely new type of the size of the first edition. An INDEX of first lines will be added.

Societies will be supplied with the above work in 18mo. on paper of a fair quality, at 25 cents a copy in sheets, or at 40 cents, well bound in sheep and lettered; or in 12mo. at 37 1-2 cents in sheets, and 56 1-4 cents in sheep, lettered, &c.

Extract from the notice of this work in the Christian Disciple, No. 13.—"We consider it as the best collection, upon the whole, of which we have any knowledge, and think it exceedingly desirable that it should be introduced to the worship of our churches in this town and vicinity." After some remarks upon Belknap's Collection, the editors observe, "We hope that those who feel an interest in this most delightful part of religious service, will be led to think of the expediency of a change: and now that they have a book of precisely the character they could desire, will not hesitate to adopt it."

Extracts from the Unitarian Miscellany, No. 8, for *August*, 1821.—"Few scenes of life, few states of mind or of character, can be imagined for which may not be found in this selection an appropriate hymn. Instead of a body of systematic and sectarian divinity, the compiler has given us the divinity of the scriptures, with a comprehensive and admirable system of the moral and religious duties." "The great variety of sources from which he has drawn, affords sufficient testimony that he was not confined in his researches; and from the specimens we have had occasion particularly to examine, we have no doubts, that from all these sources he has been judicious and discriminating in his selections. In the collection are contained more than one hundred hymns, which have never before been published in any collection in this country." "On the whole, we consider the collection as possessing in a very high degree every essential qualification for a work of this kind. There is no reason to ask whether a better one cannot be made. This is good enough. Those Unitarian Societies, especially, which have not yet agreed in adopting a book in accordance with their religious opinions and feelings, may now be supplied with one admirably suited to their wants."

Extracts from the Review of the work in the Christian Disciple, Vol. III. Art. X.—"Nor do we know of a Hymn Book, which we think better adapted to serve the ends of worship. It contains a convenient number of pieces, selected very judiciously from a great variety of authors. It embraces a large circle of subjects, and thus seems to furnish something appropriate to all the feelings and topics which belong to religious service. The whole style of its poetry is pure and elevated." "It is pure not only in its style and strain of feeling, but in doctrine. There is not a vestige of sectarianism in it."

See also some remarks lately published in the Salem Gazette, under the head of "Sacred Poetry."

Address Messrs. CUMMINGS & HILLIARD, Boston, or E. BLISS and E. WHITE, New-York.

March 1.

ANOTHER NEW HYMN BOOK.

LATELY published, and for sale at 6 dolls. per 100, and 46 dolls. per hundred, "A Selection of Hymns and Psalms, for social and private worship."

The following favorable notice is from a review of this work in the Christian Disciple, Vol. iii. Art. ix.

"It favours no party views in religion, is free from all narrowness and extravagance, and the style of its poetry is chaste and dignified. The pieces are well selected, in suitable variety, from the best authority, and arranged with great judgment and care. They are in number about three hundred and thirty-two; and yet, it is believed, these will be found adequate to the wants of any assembly of Christian worshippers. They are divided into four parts: the first, containing those which are for the introduction of public worship; the second these of general prayer and praise; the third, such as are adapted to the particular subjects of discourses; and the fourth, those that are to be used on particular occasions: a few others are subjoined for the close of public worship. Under the third division, which, of course, embraces the greater part of them, a very exact order is observed; and a running title at the head of each page informs us how far each subject extends. Thus it requires no previous examination and study to be able to turn at once to a hymn of whatever kind is desired. No one will have to look in vain for an appropriate one, and an exceptionable one, we believe, is scarcely to be found in the book. The compiler, Mr. Dabney, has had his attention fixed for a great while on this design, which he has accomplished so well; and if the labour devoted to it shall prove to be of pecuniary profit to him, that the religious community will receive its own better profit we feel quite confident. His volume is so small and plain, and at the same time of the most perfect neatness, that it may perhaps find its way where the more expensive collection of New-York could not be introduced without difficulty."

The above work was printed by Messrs. Flagg & Gould, Andover, to whom all orders may be addressed.

March 8.

. . . . . .

POSTSCRIPT.

If the religious Society, as yet unknown, who have employed Messrs. R. P. & C. Williams to procure for their examination some copies of the Andover Selection of Hymns and Psalms, should conclude to adopt that work in their public worship, they will find it most expedient to make direct application to the publishers, Messrs. Flagg & Gould, Andover. It may be furnished at 46 dollars a hundred, neatly bound in sheep, and will be transmitted according to order in any quantity. The proprietor has been constrained by circumstances to make such a deduction as is now given of the price of the work, as absolutely to preclude the idea of an extra tax for commission. Either he must thereby be injured, or the terms of this work be enhanced proportionally. The suggestion, of course, which he has taken this opportunity to make, is prompted by regard to the common interest of himself and those whom this notice may concern.

Mr. Worcester's Discourse.

JUST published by Cummings & Hilliard, a Discourse delivered before the Boston Society of the New Jerusalem, by THOMAS WORCESTER.

C. & H. have also for sale a few copies of "*The Tale of a Box.*"

CHRISTIAN REGISTER,

PUBLISHED EVERY FRIDAY EVENING, FOR THE EDITOR.

JOHN COTTON, JR. Printer,

No. 47, *Marlboro'-Street, Corner of Franklin-Street,*

BOSTON.

TERMS OF SUBSCRIPTION.

Two Dollars and Fifty Cents if paid in advance, or Three Dollars payable in six months.

VOL. I.

BALTIMORE UNITARIAN SO
TION O

The following account of
and the success of its
Miscellany.

Few objects are mor
ertions of men, than
pressing a correct kno
pensation, and requiren
a pure and holy religi
and received, are the
order, stability, morals
society. These princi
in the truths revealed
recorded in the scrip
be universally known i
and power, and be ma
a lively faith, purity
fections, unceasing lov
benevolence, charity,
the utmost moment to
gards their present ha
lasting peace and welfa

Impressed with thes
of gentlemen assemble
dent Church of Baltimo
November, for the pu
systematic scheme for
knowledge. AMOS A.
to the chair, and CHA
chosen secretary of the

It was then resolved,
should form themselv
purpose specified.

Extracts from the A

"I. This society sha
BALTIMORE UNITARIAN S
TION OF BOOKS.

"II. The books dis
shall be the Bible, and
tain rational and consi
doctrines, and are calc
rect faith, sincere piety

"III. Any person, on
one dollar, may become
and be entitled to vote

* * *

"V. A general mee
be held annually. At
the managers shall be
of their transactions d
state of the funds, and
hand.

"VI. The funds of
posed of in purchasing
the managers shall sel
logue of these books s
with their respective p
sent to each subscriber
receive such books, as
catalogue, to the amou

* * *

"IX. Meetings of th
on the first Wednesda
such meetings five me
number to transact bus

The first anniversar
ety was holden on the
the public exercises
port was read by the

Extract fr

"In conformity wit
tion, the managers be
society a brief statem
during the past yea
subscriptions to a co
their first acts was a r
ly publication, to be c
lany, and which was a
the first day of Janua
meetings through the
to the general concer
ing on what books an
ed expedient to reprin
ing the best method
been their aim, to em
ciety in such a way a
eral and beneficial effe

"The amount of fu
tion, including the sub
Miscellany, has been
eighty dollars, and fift
is still outstanding.
ample, as to enable t
and distribute a grea
other works, which a
vehicles of religious
to devotion and a chr
to a pure and scriptu

"The extraordinar
agement, afforded to
has obliged the mana
a second edition of th
the first numbers are

"It cannot fail to
the society, that opin
vancement of which
efforts, and which we
as they relate both to
ment in this world, a
fare, are becoming
more widely and rap

"In the extensive
been occasioned in th
cerns of the society
pression has been